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THE Prince of Orange HIS DECLARATION: SHEWING THE REASONS Why he Invades ENGLAND. WITH A Short PREFACE, AND SOME MODEST REMARKS on It.

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The Prince of Orange's Declaration, shewing the Reasons, why He invades England, with a short Preface, and some modest Remarks on it.

THERE having been various Discourses about the Reasonableness and Justice of the Dutch Invasion, the Prince's great Love and special Care of the Protestant Religion, and English Protestants, set forth in the most Charming manner, and the Desperateness of the Protestant State and Condition painted in the blackest and most frightful Colours; Our Natural Leige Lord, notwithstanding his Unparallel'd Grace to all, represented as designing the greatest Cruelty against his own Subjects: strange Stories of ill things whispered, and nothing less than a Secret League between His Majesty of Great Britain, and the French King, to Extirpate all Protestants entred into: These Reports are with so much Art and Cunning spread, as to startle the most Considering Protestants of all Persuasions, whence nothing could be more eagerly desired, than a Sight of the Prince of Orange's Declaration, For the Expectations of most Men are, That some Extraordinary Secrets, some hidden Works of Darkness should be reveal'd, and brought to Light; as generally those, who yet never saw the Prince's Declaration, do still believe; But there not being one word of any such Treaty, we cannot see why it is that the Prince comes Over; and if others impartially Peruse the Declaration, we doubt not but 'twill Convince them, that they give no Reason powerful enough to Justifie so Bloody an Enterprise, as this, in the Issue must needs be.

We will therefore give you a true Copy of the Prince's Declaration, word for word, as it runs in the West.

THE

DECLARATION

OF HIS HIGHNES

William Henry,

By the Grace of GOD;

PRINCE of ORANGE, &c.

Of the REASONS inducing Him,

To appear in Armes in the Kingdome of *England*, for Preserving of the Protestant Religion, and for Restoring the Lawes and Liberties of *England*, *Scotland* and *Ireland*.

IT is both certain, and Evident to all men, that the Publike Peace and Happines of any State or Kingdome, can not be preserved, where the Lawes, Liberties, and Customs established, by the Lawfull authority in it, are openly Transgressed and Annulled: More especially where the alteration of *Religion* is endeavoured, and that a *Religion* which is contrary to Law is endeavoured to be introduced: Upon which those who are most Immediatly

mediatly Concerned in it, are Indiſpenſably bound, to endeavour to Preſerve and maintain the eſtabliſhed Lawes, Liberties and Cuſtomes: and above all the *Religion* and Worſhip of God, that is Eſtabliſhed among them: And to take ſuch an effectual care, that the Inhabitants of the ſaid State or Kingdome, may neither be deprived of their *Religion*, nor of their Civill Rights. Which is ſo much the more Neceſſary becauſe the Greatnes and Security both of Kings, Royall families, and of all ſuch as are in Authority, as well as the Happines of their Subjects and People, depend, in a moſt eſpeciall manner, upon the exact obſervation, and maintenance of theſe their Lawes, Liberties, and Cuſtomes.

Upon theſe grounds it is, that we cannot any longer forbear, to Declare that to our great regret, we ſee that thoſe Councellours, who have now the chieffe credit with the King, have overturned the *Religion*, Lawes, and Liberties of thoſe Realmes: and ſubjected them in all things relating to their Conſciences, Liberties, and Properties, to Arbitrary Government: and that not only by ſecret and Indirect waies, but in an open and undiſguiſed manner.

Thoſe Evil Councellours for the advancing and colouring this, with ſome plauſible pretexts, did Invent and ſet on foot, the Kings *Diſpencing power*, by vertue of which, they pretend that according to *Law*, he can *Suſpend* and *Diſpence* with the Execution of the *Lawes*, that have been enacted by the Authority, of the King and Parliament, for the ſecurity and happines of the Subject, and ſo have rendered thoſe Laws of no effect: Tho there is nothing more certain, then that as no Lawes can be made, but by the joint concurrence of King and Parliament, ſo likewiſe lawes ſo enacted, which ſecure the Publike peace, and ſafety of the Nation, and the lives and liberties of every ſubject in it, can not be repealed or ſuſpended but by the ſame authority.

For tho the King may pardon the puniſhment, that a Tranſgreſſour has incurred, and to which he is condemned, as in the caſes of *Treaſon* or *Felony*; yet it can not be with any colour of reaſon, Inferred from thence, that the King can entirely ſuſpend the execution of thoſe Lawes, relating to *Treaſon* or *Felony*: Unleſs it is pretended, that he is clothed with a Deſpotick and Arbitrary power, and that the Lives, Liberties, Honours and Eſtates of the Subjects, depend wholly on his good will and Pleaſure, and are entirely ſubject to him; which muſt infallibly follow, on the Kings having a power to *ſuſpend* the execution of the *Lawes*, and to diſpence with them.

Thoſe Evill Councellours, in order to the giving ſome credit to this ſtrange and execrable Maxime, have ſo conducted the matter, that they have obtained a Sentence from the Judges, declaring that this *Diſpencing power*, is a Right belonging to the *Crown*; as if it were in the power of the twelve Judges, to offer up the Lawes, Rights, and Liberties, of the whole Nation, to the King, to be diſpoſed of by him Arbitrarily and at his Pleaſure, and expreſsly contrary to Lawes enacted, for the ſecurity of the Subjects. In order to the obtaining this Judgment, thoſe Evill Councellours did before

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hand, examine secretly, the Opinion of the Judges, and procured such of them, as could not in Conscience concurre in so pernicious a Sentence, to be turned out, and others to be substituted in their Rooms till by the changes which were made, in the Courts of Judicature, they at last obtained that Judgment. And they have raised some to those Trusts, who make open Profession of the Popish Religion, though those are by Law Rendred Incapable of all such Employments.

It is also Manifest and Notorious, that as his Majestie was, upon his coming to the Crown, received and acknowledged by all the subjects of *England*, *Scotland*, and *Ireland*, as their *King* without the least opposition, tho he made then open profession, of the *Popish Religion*; so he did then Promise, and Solemnly Swear, at his Coronation, that he would maintain his subjects, in the free enjoyment of their Lawes, and Liberties, and in particular, that he would maintain the *Church of England as it was established by Law*: It is likewise certain, that there have been at diverse and sundry times, several Lawes enacted for the preservation of those Rights, and Liberties, and of the Protestant Religion: and among other Securities, it has been enacted that all Persons whatsoever, that are advanced to any Ecclesiastical Dignity, or to bear Office in either University, as likewise all other, that should be put in any Imployment, Civill or Military, should declare that they were not Papists, but were of the Protestant Religion, and that, by their taking of the Oaths of *Allegance*, and *Supremacy* and the *Test*, yet these Evill Councellours have in effect annulled and abolished all those Lawes, both with relation to Ecclesiasticall and Civill Employments.

In order to Ecclesiasticall Dignities and Offices. they have not only without any colour of Law, but against most expresse Lawes to the contrary, set up a Commission, of a certain Number of persons, to whom they have committed the cognisance and direction of all Ecclesiasticall matters: in the which Commission there has been and still is, one of His Majestics Ministers of State, who makes now publike profession of the Popish Religion, and who at the time of his first professing it, declared that for a great while before, he had believed that to be the only true Religion. By all this, the deplorable State to which the Protestant Religion is reduced is Apparent, since the Affairs of the Church of *England*, are now put into the hands of Persons, who have accepted of a Commission that is manifestly Illegal; and who have executed it contrary to all Law; and that now one of their chiefe Members has abjured the *Protestant Religion* and declared himself a *Papist*; by which he is become Incapable of holding any Publike Imployment: The said Commissioners have hitherto given such proof, of their submission to the directions given them, that there is no reason to doubt, but they will still continue to promote all such designs as will be most aggreable to them. And those Evill Councellours take care, to raise none to any Ecclesiasticall dignities, but persons that have no zeal for the *Protestant Religion*, and that now hide their unconcernednes for it, under the Specious pretence of *Moderation*. The said Commissioners have suspended the Bishop of *London*, only because he refused to obey an order, that was sent

ſent him to ſuſpend a Worthy Divine, without ſo much as citing him before him, to make his own Defence, or obſerving the common formes of Proceſſe. They have turned out a Preſident, choſen by the fellows of *Magdalen Colledge*, and afterwards all the Fellows of that Colledge, without ſo much as citing them before any Court that could take legall cogniſſance of that affair; or obtaining any Sentence againſt them by a Competent Judge. And the only reaſon, that was given, for turning them out, was their refuſing to chooſe for their Preſident; a Perſon that was recommended to them, by the Inſtigation of thoſe Evill Councellours. Tho the right of a free Election belonged undoubtedly to them. But they were turned out of their freeholds, contrary to Law, and to that expreſſe proviſion in the *Magna Charta*; *that no man ſhall loſe life or Goods, but by the Law of the land.* And now theſe Evill Councellours have put the ſaid Colledge wholly into the hands of Popiſts, tho as is aboveſaid, they are Incapable, of all ſuch Employments, both by the Law of the Land, and the ſtatutes of the Colledge. Theſe Commiſſioners have alſo cited before them all the Chancellours and Archdeacons of England, requiring them to certifie to them the names, of all ſuch Clergymen, as have read the Kings declaration for *Liberty of Conſcience*, and of ſuch as have not read it: without conſidering that the reading of it, was not enjoined the Clergy, by the Biſhops, who are their Ordinaries. The Illegality and Incompetency of the ſaid Court of the Eccleſiaſticall Commiſſioners, was ſo notoriouſly known, and it did ſo Evidently appear, that it tended to the Subverſion of the *Proteſtant Religion*, that the Moſt Reverend Father in God, *William* Archbiſhop of *Canterbury*, Primate and Metropolitan of all *England*, ſeeing that it was raiſed for no other end, but to oppreſſe ſuch perſons as were of Eminent Vertue, Learning, and Piety, refuſed to ſit or to concurre in it.

And tho there are many expreſſe Lawes againſt all Churches or Chapells, for the exerciſe of the Popiſh Religion, and alſo againſt all Monaſteries and Convents, and more particularly againſt the order of the *Jeſuites*, yet theſe Evill Councellours have Procured orders for the building of ſeverall Churches and Chappels, for the Exerciſe of that Religion: They have alſo procured diverſe Monaſteries to be Erected, and in contempt of the Law they have not only ſet up ſeverall Colledges of *Jeſuites*, in diverſe places, for the corrupting of the youth, but have raiſed up one of the *Order*, to be a Privy Councellour and a Miniſter of State. By all which they do evidently ſhew, that they are reſtrained by no rules of Law whatſoever; but that they have ſubjected the Honours and Eſtates of the ſubjects, and the Eſtabliſht Religion, to a Deſpotick power and to Arbitrary Government: In all which they are ſerved and ſeconded by thoſe Eccleſiaſtical Commiſſioners.

They have alſo followed the ſame methods with Relation to Civill affairs: For they have procured Orders, to examine all Lords Lieutenants, Deputy Lieutenants, Sheriffs, Juſtices of Peace, and all others that were in any Publike Imployment, if they would concurre with The King in the Repeal of the *Teſt* and *Penal Laws*: and all ſuch, whoſe Conſciences did not ſuffer them, to comply with their deſignes, were turned out; and others were put

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in their places, who they believed would be more Compliant to them; in their Designes of defeating the Intent and Execution of those Laws; which had been made with so much care and caution, for the Security of the *Protestant Religion*. And in many of these places they have put professed Papists, though the Law has disabled them, and warranted the subjects not to have any regard to their Orders.

They have also invaded the Priviledges, and seised on the Charters of most of those Towns that have a right to be represented by their Burgesses in Parliament: and have procured surrenders to be made of them, by which the Magistrates in them have delivered up all their Rights, and Priviledges, to be disposed of, at the pleasure of those Evill Councellours: who have thereupon, placed new Magistrates in those Towns, such as they can most entirely confide in: and in many of them, they have put Popish Magistrates, notwithstanding the Incapacities under which the Law has put them.

And whereas no Nation whatsoever can subsist without the administration of good and impartiall Justice, upon which mens Lives, Liberties, Honours, and Estates, doe depend; those Evill Councellours have subjected these to an Arbitrary and Despotick power: In the most important affairs, they have studied to discover before hand, the Opinions of the Judges; and have turned out such, as they found would not conform themselves to their intentions: and have put others in their places, of whom they were more assured, without having any regard to their abilities. And they have not stuck to raise even professed Papists, to the Courts of Judicature, notwithstanding their Incapacity by Law, and that no Regard is due to any Sentences flowing from them. They have carried this so far, as to deprive such Judges, who in the common administration of Justice, shewed that they were governed by their Consciences, and not by the directions, which the others gave them. By which it is apparent that they designe to render themselves the absolute Masters of the Lives, Honours and Estates of the subjects, of what rank or dignity soever they may be: and that without having any regard either to the equity of the cause, or to the Consciences of the Judges, whom they will have to submit in all things, to their own will, and pleasure: hoping by such waies, to Intimidate those who are yet in Imployment, as also such others, as they shall think fit, to put in the Rooms of those whom they have turned out; and to make them see, what they must look for, if they should at any time act in the least contrary to their good liking: and that no failings of that kind, are pardoned, in any persons whatsoever. A great deal of blood has been shed in many places of the Kingdom, by Judges governed by those Evill Councellours, against all the rules and forms of Law; without so much as suffering the persons that were accused, to Plead in their own Defence.

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They have alſo, by putting the adminiſtration of Juſtice, in the hands of Papiſts, brought all the matters of Civil Juſtice into great uncertainties: with how much exactneſs and Juſtice ſoever that theſe Sentences may have been given. For ſince the Laws of the Land do not only exclude Papiſts from all places of Judicature, but have put them under an Incapacity, none are bound to acknowledge or to obey their Judgements, and all Sentences given by them, are null and void of themſelves: ſo that all perſons who have been caſt, in Trials before ſuch Popish Judges, may juſtly look on their Pretended Sentences, as having no more force, then the Sentences of any private and unauthoriſed perſon whatſoever. So deplorable is the caſe of the Subjects, who are obliged to anſwer to ſuch Judges, that muſt in all things ſtick to the Rules,, which are ſet them by thoſe Evil Councellours, who as they raiſed them up to thoſe Imployments, ſo can turn them out of them at pleaſure; and who can never be eſteemed Lawful Judges; ſo that all their Sentences are in the Conſtruction of the Law, of no Force and Efficacy. They have likewiſe diſpoſed of all Military Imployments in the ſame manner: For tho the Laws have not only Excluded Papiſts, from all ſuch Imployments, but have in particular, Provided that they ſhould be Diſarmed; yet they in Contempt of theſe Laws, have not only armed the Papiſts, but have likewiſe raiſed them up to the greateſt Military Truſts, both by Sea and Land, and that Strangers as well as Natives, and Irish as well as English, that ſo by thoſe means, having rendred themſelves Maſters both of the affairs of the Church, of the Government of the Nation, and of the courſe of Juſtice, and ſubjected them all to a Deſpotick and Arbitrary power, they might be in a Capacity to maintain and Execute their wicked deſigns, by the aſſiſtance of the Army, and thereby to enſlave the Nation.

The diſmal effects of this ſubverſion of the eſtabliſhed Religion, Laws and Liberties in England appear more evidently to us, by what we ſee done in Ireland: where the whole Government is put in the hands of Papiſts, and where all the Proteſtant Inhabitants are under the daily fears of what may be juſtly apprehended, from the Arbitrary Power which is ſet up there: which has made great numbers of them, leave that Kingdom, and abandon their Eſtates in it, remembring well that Cruel and Bloody Maſſacre, which fell out in that Iſland in the year 1641.

Thoſe Evil Councellours have alſo prevailed with the King to declare in Scotland that he is clothed with *Abſolute Power*, and that all the Subjects are bound *to obey him without Reſerve*: upon which he has aſſumed an Arbitrary Power both over the Religion and Laws of that Kingdom, from all which it is apparent, what is to be looked for in England, as ſoon as matters are duely prepared for it.

Thoſe great and inſufferable Oppreſſions, and the open Contempt of all Law, together with the apprehenſions of the ſad Conſequences that muſt certainly follow upon it, have put the ſubjects under great and juſt fears; and have made them look after ſuch lawful Remedies as are allowed of in all Nations: yet all has been without effect. And thoſe Evil Councellors have endeavoured to make all Men apprehend, the loſſe of their Lives, Liberty's,

Honours, and Eſtates, if they ſhould go about to preſerve themſelves from this Oppreſſion, by Petitions, Repreſentations, or other means authoriſed by Law. Thus did they proceed with the Archbiſhop of *Canterbury*, and the other Biſhops, who having offered a moſt humble petition to the King, in termes full of Reſpect, and not exceding the number limited by Law, in which they ſet forth in ſhort, the Reaſons, for which they could not obey that order, which by the Inſtigation of thoſe Evil Councellors, was ſent them, requiring them to appoint their Clergy to read in their Churches the Declaration for *Liberty of Conſcience*; were ſent to priſon and afterwards brought to a Triall, as if they had been guilty of ſome enormous Crime. They were not only obliged, to defend themſelves in that purſute, but to appear before Profeſſed Papiſts, who had not taken the Teſt and by Conſequence were men whoſe Intereſt led them to condemn them: and the Judges that gave their opinion in their favours were thereupon turned out.

And yet it cannot be pretended, that any Kings; how great ſoever their power has been, and how Arbitrary and Deſpotick ſoever, they have been in the exerciſe of it, have ever reckoned it a crime for their Subjects to come, in all Submiſſion and Reſpect, and in a due number, not exceeding the limits of the Law, and repreſent to them the Reaſons that made it impoſſible for them to obey their orders. Thoſe Evil Councellours have alſo treated a Peer of the Realm as a Criminall, only becauſe he ſaid that the ſubjects were not bound to obey the orders of a Popish Juſtice of Peace: tho it is Evident, that they being by Law rendred incapable of all ſuch truſts, no regard is due to their orders. This being the ſecurity which the people have by the Law for their Lives, Liberties, Honours and Eſtates, that they are not to be ſubjected to the Arbitrary procedings of Papiſts, that are contrary to Law, put into any employments Civil or Military.

Both Wee our ſelves, and our Deareſt and moſt Entirely Beloved Conſort, the Princeſſe, have endeavoured to ſignify in terms full of reſpect, to the King, the juſt and deep Regret which all theſe Proceedings have given us; and in Compliance with his Majeſties deſires ſignified to us, Wee Declared both by word of Mouth, to his Envoy, and in writing; what our Thoughts were touching the Repealing of the *Teſt and Penal Lawes*; which we did in ſuch a manner, that we hoped we had propoſed an Expedient, by which the Peace of thoſe Kingdoms, and a happy agreement among the Subjects of all Perſuaſions, might have been ſetled: but thoſe Evil Councellours, have put ſuch ill Conſtructions on theſe our good Intentions, that they have endeavoured to alienate the King more and more from us: as if Wee had deſigned, to diſturb the quiet and Happineſs of the Kingdome.

The laſt and great Remedy for all thoſe Evils, is *the Calling of a Parliament*, for ſecuring the Nation, againſt the evil practiſes of thoſe wicked Councellours: but this could not be yet compaſſed, nor can it be eaſily brought about. For thoſe Men apprehending, that a lawful Parliament, being once aſſembled, they would be brought to an account, for all their open violations of Law, and for their Plots and Conſpiracies againſt the Proteſtant Religion, and the Lives and Liberties of the Subjects, they have endeavoured under

under the ſpecious Prettence of *Liberty of Conſcience*; firſt to Sow diviſions among Proteſtants, between thoſe of the Church of *England* and the Diſſenters: The deſign being laid to engage Proteſtants, that are all equally concerned, to preſerve themſelves from *Popiſh* Oppreſſion; into mutual quarrellings; that ſo by theſe, ſome advantages might be given to them to bring about their Deſigns; and that both in the Election of the Members of Parliament, and afterwards in the Parliament it ſelfe. For they ſee well that if all Proteſtants could enter into a mutual good Underſtanding, one with another, and Concurre together, in the preſerving of their Religion, it would not be poſſible for them to compaſſe their wicked ends. They have alſo required all Perſons in the ſeveral Counties of *England*, that either were in any Imployment, or were in any Conſiderable Eſteem, to declare before hand, that they would concur in the Repeal of the *Teſt and Penal Laws*; and that they would give their voices in the Elections to Parliament, only for ſuch as would concurre in it: Such as would not thus Preingage themſelves were turned out of all Imployments: And others who entred into thoſe engagements, were put in their places, many of them being Papiſts: and contrary to the Charters and Priviledges of thoſe Burroughs, that have a Right to ſend Burgeſſes to Parliament, they have ordered ſuch Regulations to be made, as they thought fit and neceſſary, for aſſuring themſelves of all the Members, that are to be choſen by thoſe Corporations: and by this means they hope to avoid that Puniſhment which they have Deſerved: tho it is apparent, that all Acts made by Popiſh Magiſtrates are null, and Void of themſelves; So that no Parliament can be Lawful, for which the Elections and Returns are made by Popiſh Sheriffs and Majors of Touns; and Therefore as long as the Authority and Magiſtracy is in ſuch hands, it is not poſſible to have any Lawful Parliament. And tho according to the Conſtitution of the Engliſh Government, and Immemorial Cuſtome, all Elections of Parliament men ought to be made with an Entire Liberty, without any ſort of force, or the requiring the Electors to chooſe ſuch Perſons as ſhall be named to them, and the Perſons thus freely Elected, ought to give their Opinions freely, upon all Matters that are brought before them, having the good of the Nation ever before their Eyes, and following in all things the dictates of their Conſcience, yet now the People of England can not expect a Remedy from a free Parliament, Legally Called and Choſen. But they may perhaps ſee one Called, in which all Elections will be carried by Fraud or Force, and which will be compoſed of ſuch Perſons, of whom thoſe Evil Councellours hold themſelves well aſſured, in which all things will be carried on according to their Direction and Intereſt, without any regard to the Good or Happineſs the Nation. Which may appear Evidently from this, that the ſame Perſons tried the Members of the laſt Parliament, to gain them to Conſent to the Repeal of the *Teſt and Penal Lawes*, and procured that Parliament to be diſſolved, when they found that they could not, neither by Promiſes nor Threatnings, prevail with the Members to Comply with their wicked Deſigns.

But to Crown all, there are Great and Violent Presumptions, inducing us to Beleeve, that those Evil Councellours, in order to the carrying on of their ill Designs, and to the Gaining to themselves the more time for the Effecting of them, for the encouraging of their Complices, and for the discouraging of all Good Subjects, have published that the *Queen* hath brought forth a *Son* : tho there have appeared both during the *Queens* pretended Bigness, and in the manner in which the Birth was managed, so many just and Visible grounds of suspicion, that not only we our selves, but all the good Subjects of those Kingdoms, do Vehemently suspect, that the pretended Prince of *Wales* was not born by the *Queen*. And it is notoriously known to all the world, that many both doubted of the Queens Bigness, and of the Birth of the Child, and yet there was not any one thing done to Satisfy them, or to put an end to their Doubts.

And since our Dearest and most Entirely Beloved Consort, the Princesse, and likewise we Our Selves , have so great an Interest in this Matter, and such a Right, as all the world knows, to the Succession to the Crown, Since also the English did in the year 1672. when the States General of the *United Provinces* were invaded, in a most unjust warre, use their utmost Endeavours to put an end to that Warre, and that in opposition to those who were then in the Government : and by their so doing, they run the hazard, of losing both the favour of the Court, and their Imployments ; And since the English Nation has ever testified a most particular Affection and Esteem, both to our Dearest Consort the Princesse, and to Our selves, Wee cannot excuse our selves from espousing their Interests, in a matter of such high Consequence, and from Contributing all that lies in us, for the Maintaining both of the Protestant Religion,and of the Laws and Liberties of those Kingdomes, and for the Securing to them, the Continual Enjoyment of all their just Rights. To the doing of which, wee are most Earnestly Solicited by a Great many Lords, both Spirituall and Temporall, and by many Gentlemen and other subjects of all Ranks.

THEREFORE it is, that wee have thought fit, to goe over to England, and to Carry over with us a force, sufficient by the blessing of God, to defend us from the Violence of those Evill Councellours. AND WEE being desirous that our Intentions in this, may be Rightly Understood, have for this end prepared this *Declaration*, in which as wee have hitherto given a True Account of the Reasons Inducing us to it, So wee now think fit to DECLARE that this our Expedition, is intended for no other Designe, but to have a free and lawfull Parliament assembled, as soon as is possible : and that in order to this, all the late Charters by which the Elections of Burgesses are limited contrary to the Ancient custome, shall be considered as null and of no force : and likewise all Magistrates who have been Injustly turned out, shall forthwith resume their former Imployments, as well as all the Borroughs of England shall return again to their Antient Prescriptions and Charters : And more particularly that the Antient Charter of the Great and Famous City of London, shall again be in Force : and that the Writts for the Members of Parliament shall be addressed to the Proper Officers, according to Law and Custome.

Customе. That alſo none be ſuffered to chooſe or to be choſen Members of Parliament but ſuch as are qualified by Law: And that the Members of Parliament being thus lawfully choſen they ſhall meet and ſit in Full Freedome; That ſo the Two Houſes may concurre in the preparing of ſuch Lawes, as they upon full and free debate, ſhall Judge neceſſary and convenient, both for the confirming and executing the Law concerning the *Teſt* and ſuch other *Lawes* as are neceſſary for the Security and Maintenance of the Proteſtant Religion; as likewiſe for making ſuch Lawes as may eſtabliſh a good aggrement between the Church of England, and all Proteſtant Diſſenters, as alſo for the covering and ſecuring of all ſuch, who will live Peaceably under the Government as becomes good Subjects, from all Perſecution upon the account of their Religion, even *Papiſts* themſelves not excepted, and for the doing of all other things, which the Two Houſes of Parliament ſhall find neceſſary for the Peace, Honour, and Safety of the Nation, ſo that there may be no more danger of the Nations falling at any time hereafter, under *Arbitrary Government*. To this Parliament wee will alſo referre the Enquiry into the birth of the Pretended Prince of Wales, and of all things relating to it and to the Right of Succeſſion.

And Wee for our part will concurre in every thing, that may procure the Peace and Happines of the Nation, which a Free and Lawfull Parliament ſhall determine; Since wee have nothing before our eyes in this our undertaking, but the Preſervation of the Proteſtant Religion, the Covering of all men from Perſecution for their Conſciences, and the Securing to the whole Nation the free enjoyment of all their Lawes, Rights and Liberties, under a Juſt and Legall Government.

This is the deſigne, that wee have Propoſed to our ſelves, in appearing upon this occaſion in Armes: In the Conduct of which, Wee will keep the Forces under our Command, under all the Strictnes of Martiall Diſcipline: and take a ſpeciall Care, that the People of the Countries thro which wee muſt march, ſhall not ſuffer by their means: and as ſoon as the State of the Nation will admit of it, Wee promiſe that we will ſend back all thoſe Forreigne Forces, that wee have brought along with us.

Wee doe therefore hope that all People will judge rightly of us, and approve of theſe our Proceedings: But wee chiefly rely on the bleſſing of God, for the ſucceſſe of this our undertaking, in which Wee place our whole and only Confidence.

Wee do in the laſt place invite and require all Perſons whatſoever, All the Peers of the Realme, both Spirituall and Temporall, all Lords Lieutenants, Deputy Lieutenants, and all Gentlemen, Citiſens and other Commons of all ranks, to come and aſſiſt us, in order to the Executing of this our Deſigne; againſt all ſuch as ſhall Endeavour to Oppoſe us; that ſo wee may prevent all thoſe Miſeries, which muſt needs follow upon the Nations being kept under Arbitrary Government and Slavery: And that all the Violences and diſorders, which have overturned the whole Conſtitution of the Engliſh Government, may be fully redreſſed, in a FREE AND LEGALL PARLIAMENT.

And Wee do likewiſe reſolve that as ſoon as the Nations are brought to a ſtate of Quiet Wee will take care that a Parliament ſhall be called in *Scotland*, for the reſtoring the Ancient Conſtitution of that Kingdom, and for bringing the Matters of Religion to ſuch a Settlement, that the People may live eaſy and happy, and for putting an end to all the Injuſt Violences, that have been in a courſe of ſo many years Committed there.

We will alſo ſtudy to bring the Kingdom of *Ireland* to ſuch a State, that the Settlement there may be Religiouſly obſerved: and that the Proteſtant and British Intereſt there, may be ſecured. And we will endeavour by all poſſible means, to procure ſuch an eſtabliſhment in all the Three Kingdoms that they may all live in a happy Union and Correſpondence together; and that the Proteſtant Religion, and the Peace, Honour, and Happineſs of thoſe Nations, may be eſtabliſhed upon laſting Foundations.

Given under our Hand and Seal, at our Court in the Hague, the Tenth day of October in the year of our Lord 1688.

WILLIAM HENRY, PRINCE OF ORANGE.

By his Highneſſes ſpecial Command.

C: HUYGENS.

THus you have an exact and full Account of the Prince of Orange's *Declaration: And can you find one word of a Treaty with* France, *to extirpate all Proteſtants? Or can you imagine that if they had the leaſt reaſon for ſuch a Talk, they who aggravate every little thing, would let this Declaration paſs without the leaſt mentioning of what is ſo momentous and important? And is there any thing more than a Violent Preſumption ſuggeſted about the Prince of* Wales? *And is the very Noiſe of ſuch a Preſumption reaſon enough to juſtifie a real War? As for the other things urg'd, are they not Redreſſable by a Parliament, and ſo far as it's poſſible without one already Redreſſed? 'Tis a Parliament then that is the main thing to be inſiſted on, which, though Choſen as the laſt was, would be too feeble an Argument to clear the preſent Invaſion from the charge of being Injuſt and Unrighteous.*

The Great Men of this Kingdom ever thought a Parliament Irregularly choſen more eligible than either a War, or a raſh Enquiry into the manner of the choiſe. Did Queen Elizabeth's *Parliament admit of a Words being ſpoken to bring Queen* Mary's *Parliament into doubt? Did they not look on it as moſt dangerous to do ſo? And although by the Triennial Bill the long Parliament in the late Kings Reign, was actually diſſolved Nine Months before it thought on the Repeal thereof, yet even after 'twas deſtroy'd it.*

by it, the Dissolved *Parliament sate and repealed the* Dissolving *Bill, and made the Conventicle-Act, the Test-Laws, repealed the Writ* De Hæretico Comburendo, *and pass'd the* Habeas Corpus *Bill into a Law. But was the Assembly that Acted thus Irregularly, ever call'd to an Account for it, or any of their Laws declared Void and Null? Or was it ever esteemed a Good Reason for a War? And yet this is much more than hath been ever done by His Present Majesty. Besides, 'twas the late King that took away the Charters, and those, who were entring on Violent Courses for their Restauration, were proclaimed Traytors, and several executed for it, whilst all the Pulpits throughout* England *sounded of the Horridness, Blackness, Vileness, Devilishness of that Conspiracy; And is what was Black and Horrid then, become Noble, Great, Generous, and Glorious now?*

Thus much was also a part of the late Duke of Monmouth's *Declaration, and yet a Parliament chosen by the Garbled Corporations proclaim'd him a Traitor, and Attainted him; But doth the Blood of* Monmouth *as well as of the forementioned Conspirators, and of all those in the* West *lye on the Judges, Juries, Nobility, and other Gentry of the Church of* England, *that had a hand in condemning such as by violent Methods would have restor'd the Charters. If these things could not vindicate the Presbyterian Plotters in the late King's Reign, or* Monmouth's *Rebellion, it cannot excuse the present Undertaking, for this doth infinitely exceed these, and the late Civil War too, for neither of them brought in a Foreign Power upon us as now is done.*

But it must be observed, that how great soever our Grievances have been, yet now, all that Relief can reasonably be desired is granted us. The Ecclesiastical Commission actually broken up, the Bishop of London, *the Master and Fellows of* Magdalen *Colledge, and the Ancient Charters of Cities and Burroughs actually restored, all things on the ancient Bottom, for the Calling a Free Parliament, which His Majesty would have done before this time, had not the Prince of* Orange *hindred him, and as soon as the Prince of* Orange *departs the King will call one, whereby all the Prince's Pretensions are taken away, and nothing more remains for him to do, but to return home, or contend for the Crown.*

Yet the Prince would have us believe, that though he is not satisfied with this, yet he intends no such thing as the Crown, or a Conquest of us, as appears by his Highnesses Additional Declaration.

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His Highneſſes Additional Declaration.

AFter we had prepared and printed this our Declaration, wee have underſtood, that the ſubverters of the Religion and Lawes of thoſe Kingdomes, hearing of our preparations, to aſſiſt the People againſt them, have begun to retract ſome of the Arbitrary and Deſpotick powers, that they had aſſumed, and to vacate ſome of their Injuſt Judgments and Decrees. The ſenſe of their Guilt, and the diſtruſt of their force, have induced them to offer to the City of London ſome ſeeming releefe from their Great Oppreſſions: hoping thereby to quiet the People, and to divert them from demanding a Reeſtabliſhment of their Religion and Laws under the ſhelter of our Arms: They do alſo give out, that we do intend to Conquer and Enſlave the Nation, And therefore it is that we have thought fit to adde a few words to our Declaration.

We are Confident, that no perſons can have ſuch hard thoughts of us, as to imagine that we have any other Deſigne in this Undertaking, then to procure a ſettlement of the Religion and of the Liberties and Properties of the ſubjects upon ſo ſure a Foundation, that there may be no danger of the Nations relapſing into the like miſeries at any time hereafter. And as the forces that we have brought along with us, are utterly diſproportioned to that wicked Deſign of Conquering the Nation, if wee were capable of Intending it, ſo the Great Numbers of the Principal Nobility and Gentry, that are Men of Eminent Quality and Eſtates, and perſons of known Integrity and Zeal both for the Religion and Government of England, many of them being alſo diſtinguiſhed by their Conſtant fidelity to the Crown, who do both accompany us in this Expedition, and have earneſtly ſolicited us to it, will cover us from all ſuch Malicious Inſinuations: For it is not to be imagined, that either thoſe who have Invited us, or thoſe that are already come to aſſiſt us, can joyn in a wicked attempt of Conqueſt, to make void their own lawful Titles to their Honours, Eſtates and Intereſts: Wee are alſo Confident that all men ſee how little weight there is to be laid, on all Promiſes and Engagements that can be now made: ſince there has been ſo little regard had in time paſt, to the moſt ſolemne Promiſes. And as that Imperfeit redreſſe that is now offered, is a plain Confeſſion of thoſe Violations of the Government, that we have ſet forth, ſo the Defectiveneſs of it is no leſſe Apparent: for they lay down nothing which they may not take up at Pleaſure: and they reſerve entire and not ſo much as mentioned, their claimes and pretences to an Arbitrary and Deſpotick power; which has been the root of all their Oppreſſion, and of the total ſubverſion of the Government. And it is plain, that there can be no redreſſe nor Remedy offered but in Parliament: by a Declaration of the Rights of the Subjects that have been invaded: and not by any Pretended

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Acts of Grace, to which the extremity of their affairs has driven them. Therefore it is that we have thought fit to declare, that we will refer all to a Free Assembly of the Nation, in a Lawful Parliament.

Given under our Hand and Seal, at our Court in the Hague, the 24. day of October in the year of our Lord 1688.

WILLIAM HENRY, PRINCE OF ORANGE.

By his Highnesses Special Command.

C: HUYGENS.

THis Addition doth very fully unfold the Design, the Prince will abide amongst us with a Foreign Power, and make the Choice of a Parliament impracticable, and therefore the Call of one a weak and foolish thing, and yet oblige us to distrust every Promise the King makes us, lesning what is done, and insinuating that all things shall be soon undone. And why all these Insinuations, but to help us to Unravel the whole Intreague, which, if it be not for the Crown, must be thus. The Dutch *knowing how the Prince hath ravished from them their Liberties and Priviledges, and what danger they are in of being utterly undone, if* Liberty of Conscience *be settled amongst us in* England, *Precipitate the Prince on this Hazardous Undertaking, not doubting but they shall be either delivered from the Princes Exercise of a Despotick Power over them, or spoil our Liberty, to the Continuance and Advance of their own Trade; which may be the Reason why in the Entrance into the Declaration, what relates to* Religion *is so worded as to gain the Bishops over to them, the more easily to effect their Design, for says the Declaration, the Alteration of Religion is endeavoured, and that a* Religion *which is contrary to Law is endeavoured to be introduced; it is not said, that the* Popish *Religion, but a Religion contrary to the Law, and, it's well known, that the Laws are against the Religion of the Dissenters, and the Prince's Endeavour shall be to preserve and maintain above all the* Religion *and* Worship of God, that is Established amongst us, *which cannot be understood of the Worship the Dissenters use, but of the Hierarchical way, that is as contrary to the Prince's own Religion, as 'tis to that of the Dissenters in* England. *And to perswade the Church-men to close with him, he Declares, That he was most earnestly solicited to come over by the* Lords Spiritual, *not doubting, but that if the Belief thereof prevail amongst the Mobile, they'll be all of an Opinion that the Prince's Grounds are most Just and*

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Reasonable, so that though it cannot be made out by any thing particularly known, yet this general carrying a thousand unheard-of Arguments in its Bowels cannot fail of success.

But what if this prove not True? May we afterwards venture to believe his Highness in any thing, which under a violent Temptation, he may be, as now, moved to declare? The Prince *insists on it, That many of the* Lords *Spiritual did most earnestly sollicite him to Invade us, and yet the* Lords *Spiritual do not only declare, That they look on this Invasion to be sinful, but, that they never sollicited his coming; And, it must be acknowledged, That they could do no such thing without acting most contrary to their Avowed Principles, and contrary to most solemn* Oaths, *and* Declarations; *and Men should take heed, how they receive this Report against the* Right Reverend Bishops; *the Design in which they are said to Embarque being founded on that very Principle, in pursuance of which the Head of* Charles *the Blessed Martyr was brought to the Block; and Embarque they cannot, but by joyning with a Foreign Army, the chief part of which is made up of those who though they would willingly enough ensnare our Bishops, cannot be reasonably supposed to be true in the promises they make about supporting their Hierarchical Grandeur; the utmost they must expect in the long-run can be no more than a turning their Lands into Money, that, to the end their dependance on the Government may be the more effectually secured, in stead of their present Lands, Leases, &c. they may have an Yearly Salary answerable to their worth and desert, which as 'twill be uncertain, so it cannot be hop'd that its utmost heighth shall arise to the State and Degree of a Baron, for Baronies go with their Lands. By this you may see, how unlikely any sort of* Englishmen *should by this Invasion gain any thing but Misery.*

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ANIMADVERSIONS
UPON THE
DECLARATION
OF HIS HIGHNESS
The PRINCE of ORANGE.

THE Great Preparations for War in *Holland*, were long talk'd of here as very unconcerning News. Beſides the perpetual aſſurances of their Embaſſador, that they were not deſigned this way, every body knew the Influence which his Highneſs the Prince of *Orange* has upon that Country; and it could not ſink into their Heads, that He, who was Born of one Daughter of *England*, and Married to another, would ever ſuffer the Peace of a Country to be diſturbed, for which Nature Sollicited a Feeling Tenderneſs. Even they who reflected, that Politicks ſometimes ſway more than Nature, as poſſible as they thought it that he might be moved to ſuffer it to be done by ſome body, in whom it would ſhew leſs Shocking, thought it abſolutely impoſſible he ſhould ever be moved to bring Fire and Sword into *England* himſelf, and Perſonally Fight againſt his Father-in-Law, and Uncle. When we found our incredulity had deceived us, we caſt about to diſcover what unſufferable Provocations he had receiv'd, what Injuries beyond Satisfaction, what Affronts to be Reveng'd with no leſs than the Ruin of a Nation; in fine, what juſt cauſe of War there could be. And we impatiently waited for the Declaration of his Highneſs, in which we expected to find all this. Now it is come, we are more at a loſs than before. War muſt ſhed a great deal of Blood; make numberleſs Widows and Orphans, whoſe Tears will go up to Heaven, and Cries be heard; Deſolate the Nation; change our Plenty into Beggary; and bring a Thouſand Calamities. This Blood, and theſe Miſeries will one Day be required from the Authors. And we perceive nothing in the World to juſtifie all this, but the very Stories which we hear from thoſe who make

it their busineſs to Slander the Government, and Incenſe the People, of whom there are too many in every Nation, and to whom we little thought his Highneſs would have afforded the Countenance of his Name. Since he has thought fit to do it, I ſhall, in reſpect, forbear to Conteſt it with his Highneſs, as much as I perceive he is Miſinformed, farther than is juſt neceſſary for our own Reſolutions and Actions. His Declaration Sollicits us to joyn with his Arms, and I conceive we ought to be very well aſſured the Reaſons offer'd will juſtifie us to God and Man, before we break our Natural and Sworn Allegeance, and forfeit our Honour in this World, and Intereſt in the next, by Deſerting, or Fighting againſt our King, and Gods Anointed, before we tear out the Bowels of Our Mother Country with our own Hands, and do things for which his Highneſs himſelf ſhall always think us, and if he prevail, one day Treat us as Traytors and Rebels. For a Traytor is ſure to be hated, even by him who loves the Treaſon.

The Declaration begins with telling us, That *the Publick Peace cannot be preſerved, where the Laws are openly Tranſgreſſed, and a Religion contrary to Law endeavoured to be introduced.* And that *thoſe who are moſt immediately concerned, are indiſpenſably bound to preſerve them.* This may be as true as it will for any concern which *England* or his Highneſs has in it. *England*, whatever be, is not the Country in which theſe things are done. The Execution indeed of ſome Laws is Suſpended, Laws it ſeems not neceſſary to the Publick Peace, ſince the Declaration inform us, his Highneſs intends they ſhould be taken away; And this Suſpenſion, by thoſe who ſhould know, is thought to be warranted, not forbidden by Law, and his Highneſs, I fancy, would be of their Opinion himſelf, if the caſe were his own. Happy we, if nothing would ſubvert our Peace, and tranſgreſs our Laws more than this Suſpenſion.

But to make theſe things the Ground of an Invaſion, which muſt intirely ſubvert our Peace, and, if it prevail, our Laws, and leave us none, but at the Mercy of an Arbitrary Sword; which cannot begin without notoriouſly trangreſſing the Laws of God and Nations; nor be abetted without undiſguiſable tranſgreſſing the Laws of the Land; has palpably ſome other aim, than the care of our Peace and Laws.

What endeavours to introduce Popery his Highneſs means, I cannot tell. The King, to my thinking, has bounded his Favour to that Religion, with the ſingle deſire of ſeeing his Papiſt Subjects in the ſame condition with the reſt, and is pleas'd to bate even of that. Had he deſign'd to introduce their Religion, he would certainly never have made it impoſſible to be introduc't. For an Univerſal Liberty unites the intereſt of every Religion, againſt the prevailing of any one, and Excludes Popery from all hopes of ever Domineering in *England*. But let the deſigns of Papiſts be never ſo Irreligious, booted Miſſionaries, I take it, are no Miniſters of the Goſpel in the Reformed Religion, nor bare endeavours to do bad Actions, a Warrant actually to do bad Actions, and the worſt of them.

After all, were our Caſe as bad as the Declaration repreſents it, How comes his Highneſs to be concern'd in it? *It is* in his own words, *certain and evident to all Men*, that Sovereign States, whether Monarchies, or Commonwealths,

monwealths, are independent, and have no Right to interpoſe, otherwiſe than by friendly Offices, in one anothers Affairs, but violate the Laws of Nations as often as they do. Every Government holds within itſelf, all thoſe who are concern'd in the Redreſs of Abuſes, when they happen, and the Laws inform us who they are. Nor is any thing more inconſiſtent with Government, than the interpoſition of Foreign Powers, nor more deeply reſented by the Laws of all Nations, than abetting of it. Turn the Tables, and let all theſe diſmal Stories as ſom perhaps are, be told of *Holland*, and be never ſo true; I refer it to all Mankind, to *Holland*, to his Highneſs himſelf, whether the King of *England* would not paſs for a very bad Neighbour, and a very bad Man, if he ſhould take the cognizance from the States, and himſelf compoſe their Diſorders by War: The immediate Concern inſinuated, relates, I ſuppoſe, to the proſpect of Succeſſion, to which, if the calamities of War, be the proofs of his tender Affection to our Nation, it will ſoon wiſh the Right of his Highneſs were farther removed, than it is; thô it has now pleaſed God, the Right ſhould not be immediate, even in his Royal Conſort. But the moſt immediate Right to Succeed, is no Right to intermeddle before the Succeſſion falls. I am Succeſſor to my Father, but cannot therefore diſpoſe of his Eſtate, chuſe his Tenants for him, and appoint what Covenants he ſhall make in his Leaſes, any more than a ſtranger to his Bloud.

And yet it follows, that *upon theſe Grounds, his Highneſs can no longer forbear to Declare, that Counſellors, in chief Credit with the King, have openly overturned Religion and the Laws, and ſubjected them in all things relating to Conſcience, Liberty and Property, to Arbitrary Government*; If theſe were the true Grounds of his Highneſs, he could as little forbear to Declare againſt many, perhaps all Nations, in which there are more rational, and more real cauſes of complaint to be found, by one who would look after them. But put it to Mankind, and all Mankind muſt Declare, that theſe Grounds are no Grounds, and which no party will allow to juſtify another which diſturbs them. Put it to the Nation, and all the Nation muſt Declare, that every Man enjoys his Conſcience, his Liberty, and his Property, even to the Envy of their leſs happy Neighbours, and that there has been no proceeding againſt a ſingle Man, but for his ſingle Miſdemeanor, and this not by Arbitrary, but Legal, Power. And then to aſperſe His Majeſty with overturning all Laws, under the name of Evil Counſellors! Why? let His Counſellors be never ſo bad, they are worſe, whoſe Service his Highneſs has uſed in Penning this Declaration. Men, whoſe Brains reach no farther, than to Copy from their Rebellious Anceſtors of 41, by whoſe example it is too ſadly known, what they meant by Evil Counſellors, and what they intended to do with Him. And yet his Highneſs lends his Name to ſuch Men, and giving Credit to ſuch Counſellors himſelf, talks of Evil Counſellors in Credit with the King.

To theſe general Premiſes, the Declaration adds a Liſt of particulars; whereof the firſt is, *the Diſpenſing Power*. And this his Highneſs takes the pains to moot, and tell us how far it goes, and where it muſt ſtop, and that *a Sentence has been obtained for it* from the Judges. Thoſe Judges ſhould in

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reaſon underſtand the Matter better, than thoſe, on whoſe Information his Highneſs has thought fit to relye. As I take it for a Parliamentary Buſineſs, I leave it untoucht, to the Wiſdom of a Parliament, believing, all I can ſay, will be ſaid and conſidered there, and reſolving to acquieſce in their determination. In the mean time, How does this juſtifie Foreign Arms? Here is the Caſe. Kings are not bred at the Inns of Court, but muſt truſt Lawyers for Law, as well as Phyſicians for Phyſick. The oppreſſion of Conſcience-Laws, deafens His Majeſties Ears with perpetual Complaints, and His tenderneſs of His Subjects prompts Him to relieve them. He adviſeth with thoſe of the Profeſſion, and they inform Him, He may, by His Diſpenſing Power, relieve them Legally, and he does it. Every body is not content, and he refers the whole to a publick Legal Tryal. Pray what better, or other Advice could his Highneſs have given? What could he do more himſelf, if it had been his own Caſe? And if I may be ſo bold, Does he always do ſo much? Unfortunate Majeſty! and Unfortunate Mankind! If every Nation muſt be juſtly liable to the calamities of War, in which a King happens to have a Counſellor, who in point of a Law of his own Country, differs in Opinion from a Prince of another.

Upon this Point it is further Declared, that *theſe Evil Counſellors ſecretly examined the Opinions of the Judges, and procured ſuch to be turn'd out, as could not in Conſcience concur in their pernicious Sentence.* Why? then thoſe bad Counſellors were not bad enough to deſire Men ſhould Act againſt their Conſcience, and the pernicious Sentence was given according to Conſcience. But this again is His Highneſſes Caſe. He has the nomination of Men to Employments, as well as the King: And I humbly refer it to his Conſcience, whether before he nominate, he do not ſatisfy himſelf that his Nominé be a Man on whom he may rely, for the Service which he expects from him. Is it juſtice to fall out with the King for doing what he does Himſelf, and all Princes in the World, and all private Men, who have Employments at their diſpoſal?

After minding us that we have a Crowned King, and have had Laws enacted in *England* for preſervatiou of our Rights, Liberties and Religion: The Declaration repeats again, that *Evil Counſellors have in effect annulled all thoſe Laws*, contrary to *the Kings Promiſe and Oath.* Strange deſcant upon this ſhort plain Song, *The King has Diſpenc'd with one Law*, and that in the interval of Parliament, from which he promiſes Himſelf, it will be taken away, and which the Parliament deſign'd by his Highneſs, as free as it ſhall *be*, we find by the Declaration, *muſt* take away, and this upon Information which he had reaſon to truſt, that he might, according to Law. Will the Rhetorick of his Highneſſes Pen-men, make this paſs for a breach of Promiſe and Oath, for annulling and aboliſhing all Laws, when we ſee with our Eyes, the eſtabliſht Religion actually maintained, and aſſiſt every day at the Divine Service of it; when we ſee the Judges Sit, and Suitors obtain effectual Decrees and Sentences from them, and effectual execution elſewhere; when we ſee no Diſpenſation, nor Inclination to it in any thing, ſave in relief of an Oppreſſion, which the whole Nation, as far as I perceive, conſents ſhould

not be continued? We Humbly pray his Highneſs, inſtead of the Liberty held forth by his Invaſion, to afford us the liberty of believing our own Eyes, before the repetitions of his Hiſtorical Pen-men, and to think we actually enjoy our Religion, and our Laws, as much as they would perſuade us, there is no ſuch thing in *England*,

But thô our Caſe were as deplorable, as their frightful *Idea* would make it, what Remedy can we hope from the Declaration? All Human Affairs are ſubject to the miſcarriages inſeparable from Human Nature. When they happen among us, the Wiſdom of our Nation has always thought the beſt way of Redreſs is by Parliament. But we could never think knocking out Mens Brains a proper remedy for miſcariages about Religion, nor plundring and burning apt to ſet right the ſway'd Law. And we again pray his Highneſs, rather to let us alone in our Miſery, than make us happy this way. For as we are made, the Happineſs would be incomparably the more unſupportable Miſery.

After all, what would his Highneſs have done in the Caſe? and what can be done more, than to leave none of thoſe things in being, of which he complain'd? And ſo much his Highneſs owns was done before he ſet Sail from *Holland*. The Eccleſiaſtical Commiſſion was broken; the Suſpenſion of the Biſhop of *London* taken off; *Magdelene* College reſtored; Chancellors and Archdeacons diſcharged of their attendance; Lord-Lieutenants, Deputy-Lieutenants, and the reſt replaced; and Charters returned. As it is palpable, that his Highneſs comes not to redreſs things, which he knew were redreſs'd already, it is palpable that we have Reaſons of his coming alledged which are not his Reaſons, and too much ground to argue from one to all, and, conclude, we have not one true Reaſon offered, but are amuſed with pretences apt to work upon us, but which no way move his Highneſs.

There is mention beſides of Popiſh Chappels, and Schools, and Commiſſions, all three conſequences of *Liberty of Conſcience*. People cannot exerciſe their Religion, without places in which to exerciſe it, neither is there any complaint of the Meeting places of their fellow Diſſenters, nor can I underſtand why his Highneſs excepts againſt their Chappels, who Declares he will not except them from the *Liberty of Conſcience*. Again, Parents always breed up their Children in their own way: And if Papiſts be not allow'd Schools at home, they will be ſent abroad, to ſpend there, what it were more for the benefit of the Nation ſhould be laid out here, and beſides, be train'd up to Foreign Cuſtoms, and perhaps, Foreign Principles, not ſo grateful to the Nation, whereas here they might be watcht. But cannot the King and Parliament compoſe this matter without Bloodſhed? Is the Queſtion, whether a Boy ſhall go to School in *England* or *Flanders*, ſo very material, and ſo very intricate, that nothing but Arms can decide it? As for their Commiſſions, it ſtands not with Nature, that a King ſhould not chuſe ſome of his own way to truſt with Commiſſions, when he is perſuaded he lawfully may. With all my Heart I wiſh, that the greater readineſs, and greater fidelity of others in the defence of their Prince and Country, may convince him, and all the World, that he has made an ill choice.

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Put to see whither Exaggeration will go! *All Matters of Civil Justice*, according to the Declaration, *are brought to great Uncertainties: Evil Councellors rendered Masters of the Affairs of the Church, the Government of the Nation, and the Course of Justice*, and all by these Commissions to Papists: And yet all this signifies barely three or four Judges at most, some Justices of Peace, and some Officers in the Army. Can a few, and those puny Judges, (for there are no other) master the Courts of Justice: Can a few Officers, most Subalterns, with Soldiers, not one to fifty of their Religion, master the Affairs of the Church, and enslave a Nation? In which, if all the Papists were armed, and the rest naked their Pikes and Muskets could not defend them against a Volley of Stones. Can Matters of Civil Justice be brought to great Uncertainties by the incapacity of Papists, who have no incapacity upon them? The Law indeed forbids them to be employed, but if they be, there is no invalidity laid upon their Acts. And for Military Incapacity, if the Law had put it, his Highness has dispens'd with it; for an Invation capacitates every body to save his Country, as Fire breaking out, to save his House. But 'tis incomprehensible, that the *Irish* should be mentioned, and the danger in which the Nation is of Slavery from them, who, if his Highness had not brought them in, had never been here to fright us. At worst, the King's Subjects sure may be as safely here, as absolute Foreigners; and if Strangers, tho' Subjects, be inconsistent with our Freedom, 'tis certain, that whatever be the business of his Highnesses Army, our Freedom is not.

And this appears the more, the farther we go. All His Majesties Dominions are taken presently after into the care of his Highness, and 'tis represented as a dismal Matter, that Papists are employed in *Ireland*, and that the King's Power is in *Scotland* declared *Absolute*, and Subjects to obey *without Reserve*. Now these are the very words of a Law enacted in *Scotland*, by a very free Parliament, held under a Commissioner, upon whom, there never fell any imputation of Popery. His Highness is sparing in this Point. It is said farther by the Parliament, That the Blessings of *Scotland*, are, next to God, owing to the uninterrupted Line of the Kings, and to that solid absolute Authority, and that their Kings are invested with it by the first and fundamental Laws of their Monarchy. But Parliaments, it seems, must exercise no freedom, but according to the pleasure of a superviving Foreign Sword, though I should think it something early to declare it. In *Ireland*, the Laws exclude not Papists from Employments; and 'tis again referr'd to the Conscience of his Highness, Whether he would think it reasonable, his Neighbours should exclaim and inflame the People against him, for disposing Employments as the Law allows, and themselves resolve the Matter to be so heinously unjust, that any of them has right to revenge it upon his Country with the Miseries of War? Who shall hope to please his Highness, when he thinks fit, at once, to dislike breaking Laws in *England*, making them in *Scotland*, and keeping them in *Ireland*?

But these unsufferable Oppressions, have put the Subjects under just Fears, and made them look after such lawful Remedies, as are allow'd of in all Nations. I hope, his Highness does not mean, rising in Arms against their King, and calling

calling in Foreign Enemies, by lawful Remedies. Whatever other Nations do, ours allows this for nothing but Treason, and Rebellion, nor, I much suspect, any Nation in the World besides: And yet those lawful Remedies must sure be Remedies not authorized by Law; for the Declaration makes such means barr'd by evil Counsellors: The Instance is in the Bishops Petition. Now as unquestionably legal as a Petition is, there may be an illegal Petition; whether this were so, or no, the King desired should be legally tryed: And a Tryal there was, in which, the direct Point (as I am informed) came not to Issue, but *Not guilty* found upon no proof of matter of Fact. A Peer too is mentioned to be treated as a Criminal, for saying the Orders of a Popish Justice were not to be obeyed. And all his Criminal treatment was to refer him to the ordinary course of Law, where he likewise waved the direct Point by collateral Exceptions; Where may the Oppression be, and where the frightful Apprehensions of loss of Life, Liberty, Honor, and Estate, in all this? Are Judicicial Proceedings already threatned, and barr'd? And must we have an Army to revenge the wrongs of the Bishops, and a Peer, who, I believe, themselves complain of none done them? Nor can, without complaining that the Law has wrong'd them, even when it acquitted them.

What significations have been made, and what Expedients proposed by their Highnesses to his Majesty, is not come to my knowledge. But if the same Advisers were used in their suggestions, which have been in this Declaration, it is very likely the King might be sensible, they were too ill informed of the Affairs of *England*, to take their Advice. If Evil Counsellors have endeavoured to perswade the King, that his Highness design'd to disturb the Quiet and Happiness of the Kingdom, I am infinitely sorry he would be at all this pains to justifie them. For 'tis impossible to believe he actually came hither, without design to come, or that the War he brings with him will not disturb our Peace, and the Miseries of it our Happiness.

What follows is past my understanding. *The last and great Remedy for all our Evils is the Calling of a Parliament.* So indeed all Englishmen think, and so His Majesty thought, who call'd One. Happy we, if his Highness had been of the same Opinion! but to our Misery, he is not, who when One was call'd would not let it sit, but instead of it brought in Evils past the Remedy even of a Parliament. For Votes are not Cannon proof. *But a Parliament could not yet compassed, nor can it be easily brought about.* Too sadly true: For it is neither easy, nor possible, to bring about a Parliament, when defenceless People must break through a Foreign Army to meet and elect. Before, it was so possible to compass, that it was compast; Writs were actually gone out, and Elections begun, which were not stopt by Evil Counsellors. But *these Evil Counsellors apprehended, they should be brought to an account, for their Plots and Conspiracies against the Protestant Religion, and have endeavoured, under the specious pretence of Liberty of Conscience, to sow Divisions among them, between the Church of* England, *and Dissenters, that, by their mutual Quarrellings, They might bring about their Designs, both in the Election of Members, and in the Parliament it self.* Why then they design'd a Parliament should sit, as

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evil as they were, and as much as they feared to be called to account. But if Liberty of Conſcience be a Plot againſt Proteſtants, his Highneſs muſt needs be of it himſelf, who declares for it. Muſt we believe the ſame thing, practiſed by His Majeſty, will divide Proteſtants, and by his Highneſs eſtabliſh a good Agreement? Then the asking People their Opinion beforehand, the Charters, Popiſh Sheriffs and Mayors, are brought in again, only to conclude at laſt, that *no Parliament can be lawful, for which the Elections and Returns are made by Papiſts; and therefore, as long as the Authority and Magiſtracy are in ſuch hands, it is not poſſible to have any lawful Parliament.* How ill do they underſtand the Law of *England*, who penn'd this Declaration? Every body knows, that Elections are made by Freeholders and Freemen, not by Sheriffs and Mayors, and that a Papiſt may elect as legally as any body, and make a Return, if he be in Office, as valid. Had his Highneſs ſuffered the Elections to go on, we ſhould have thought the Parliament very lawful; but ſhall not think ſo of a Parliament made by the Law of Arms, where we are choſen, and ſit with the Sword at our Throats, we think, there is neither legality nor freedom; and that, when for a Remedy of the impoſſibility of a lawful Parliament, there is preſcribed an impoſſibility that it ſhould be lawful, very ill State-Doctors have been called to Council.

The Declaration crowns all with the Birth of the Prince of *Wales*, of which, it ſays, That *great and violent Preſumptions induce his Highneſs to believe, that theſe evil Councellors have publiſhed, the Queen hath brought forth a Son, in order to their ill Deſigns*; and that *not only his Highneſs himſelf, but all the good Subjects of theſe Kingdoms, do vehemently ſuſpect, that the pretended Prince of* Wales *was not born by the Queen.* Such things to come abroad, with the Name of the Prince of *Orange* to them! And yet it is but too true, that there is a great deal of violence and vehemence in theſe Preſumptions and Suſpicions; ſo true, that there is in reality nothing elſe, neither Preſumption, nor Suſpicion, indeed. And this violence, and this vehemence, muſt needs be infinitely great, which can pretend Suſpicions, not only utterly void of all Reaſon, but ſo palpably againſt it, that, quite contrary to what the Declaration avers, there is neither a good Subject, nor a ſenſible Man, who harbours any Doubt in the caſe. And this Conſideration, I ſuppoſe, has ſo long delayed doing any thing for publick Satisfaction. As it was not indeed very proper for the King to regard idle Fictions, invented and ſpread by purely obſtinate Malice: But now he has cauſed the buſineſs to be ſcanned, if we ſhould take toy, and ſuſpect without Reaſon. I believe, it would trouble his Highneſs, to clear his own or the Princeſſes Birth, as the Birth of the Prince of *Wales* is cleared: And gueſs, they would entertain the ſlighteſt ſuſpicion with an impatient Scorn, and not allow the greateſt vehemence in the World to ſuſpect them into the Children of other Mothers, than the Princeſs of *Orange*, and Ducheſs of *York*. But, as much to ſeek as we were, for a Reaſon in all alledg'd before, this queſtioning the Birth of the immediate Succeſſor, ſpeaks plain. We know now, what brought his Highneſs hither, and can give a ſhrewd gueſs at what will follow on his ſucceſs: For if they be the only good Subjects, who believe not we have a Prince of *Wales*, they

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are like to be in a bad condition, who have either ſenſe enough to perceive plain Truths, or Conſcience enough to boggle at Perjury, or Memory enough to remember, they have ſworn Fidelity to the King, and his lawful Succeſſors.

Beginning now to wind up, his Highneſs minds us of *the great intereſt which the Princeſs Royal and himſelf have in this matter*, and *of their Right to the Succeſſion, ſuch as all the World knows*: Of *the Endeavours we uſed for the United Provinces, when they were invaded, in a moſt unjuſt War in* 1672: Of *the particular Eſteem and Affection, which the* Engliſh *Nation has ever teſtified to both their Highneſſes*: And *therefore cannot excuſe himſelf from eſpouſing our Intereſts; to the doing of which, he is earneſtly ſolicited by a great many Lords, both Spiritual and Temporal, by many Gentlemen, and Subjects of all Ranks.* In all which, the only thing we can underſtand, is, the Succeſſion, to which, their Highneſſes do ſeverally ſtand in that degree, which all the World knows. But there is not a Man in the World, who can underſtand, how thoſe, who eſpouſe the intereſt of another, becauſe they have an intereſt of their own, eſpouſe any intereſt but their own; nor could his Highneſs have told us more plainly, that he comes for himſelf, not us; that all alledged beſides, is only for faſhion-ſake; and that we might ſink or ſwim, for any care of his, if he had not been concerned himſelf. Again, becauſe we did what we could for the *Dutch*, when they were unjuſtly invaded, no body can underſtand, how Gratitude obliges them to invade us unjuſtly themſelves; nor how the particular Affection and Eſteem, which we have ever teſtified to their Highneſſes, ſhould deſerve, that he ſhould become our Enemy, and ruine us for our pains. As much Eſteem and Affection, as the great Qualities of his Highneſs are like to meet every where, he will pleaſe to be informed, that the ſtrongeſt Band of ours, is his Alliance to the Royal Bloud; and muſt pardon the *Engliſh*, if they love not a Man who hates our King, the very King, whoſe Siſter and Daughter tyed our Affections to him: Then, who can underſtand, how making War upon us is eſpouſing our Intereſt, our Religion, our Laws, our Liberties and Properties; our Intereſt, and we, beſeech his Highneſs to have a little Mercy on us, and not oblige us to believe, he eſpouſes our Intereſt, by ſubjecting all we have to the mercy of a lawleſs Sword. He muſt likewiſe pardon us, if we believe not on his Word, that many Lords, many of the Gentry, and of all Ranks, are Traytors, which, if it were true, he rewards them betimes, and by expoſing them to be puniſhed by others, till it be ſeaſonable to do it himſelf, informs them what they muſt expect at laſt. But the Spiritual Lords and their Principles are well known, and his Highneſs has experience what they are, in the firſt Biſhop near whom he approached. He is like to meet the Temporal Lords, whom Age keeps not at home, or the King's Service employs not elſewhere, with the Gentry, and all Ranks, in the Field, and be better informed from themſelves, that the *Engliſh* are no Traytors, and will take care to wipe off this Aſperſion from the Nation. Alas! how little does his Highneſs know us! Many an unwary, and many a heated Man, ſpeaks Treaſon here, who is, for all that, honeſt at Heart, and will make it well appear he is, when there is occaſion.

But, *Therefore it is that his Highneſs hath thought fit to go over to* England, *and carry with him a Force ſufficient by the Bleſſing of God to defend him from the Violence of Evil Counſellors.* Unintelligible Language of Declarations of War! To Invade us is called Defending Himſelf, and this where there is no fear of an Aſſault, or any danger, ſave from that very Force which he muſt needs bring to defend him. For without it, his ſingle Name, not guarded ſo much as by a Footman, had found ſecurity, and veneration all *England* over.

After this *true account of inducing Reaſons,* (Reaſons, if it pleaſe his Penmen, For nothing looks like a Reaſon but one. *viz. Intereſt*) his Highneſs thinks fit to declare his Intentions. As if there needed a Declaration to inform us what Pikes and Muskets intend. An Army intends nothing but to Maſter where it comes, the very ſame which the *Saxons* and *Normans*, and all Invaders from the beginning of the World to this day, intended. But his *Deſign* is *a free and lawful Parliament:* And for a Preparative, *the annulling of new, and returning of old Charters, particularly that of the City of* London: *Reſtoring of former Magiſtrates; addreſſing Writs to proper Officers;* And *ſuffering none to chuſe, or be choſen, but ſuch as are qualified by Law.* A Man no wiſer than I, would think, that if his Highneſs deſigned nothing but this, he might very well have ſtaid at home. For all theſe Preparatives were, and he knew were, made, before he went aboard. And a free and lawful Parliament had now been ſitting, or ready to ſit, if he would have let it. Without more ado, it is palpably impoſſible his Highneſs ſhould come only to do over again, what he knew was done to his hand; only to get us a Parliament, which he will not ſuffer us to have, and this pretence muſt of neceſſity cover ſome Deſign thought leſs taking with *Engliſhmen.*

This Parliament his Highneſs declares ſhall *meet* and *ſit* in full freedom, but perhaps not *act* ſo. For *the two Houſes* muſt, it ſeems, *prepare Laws to confirm and execute the Teſt;* for *the ſecurity and maintenance of the Proteſtant Religion;* and *for a good Agreement between the Church of* England *and all Proteſtant Diſſenters;* and *covering ſuch from Perſecution as will live peaceably, not excepting Papiſts.* But how will his Highneſs keep his Word, if a Parliament ſhould happen to think the Teſt needs no Confirmation, nor Religion more Laws than are already, nor that any Laws can make the Church of *England* and Diſſenters agree? However it be, they love to have it in their power to confirm, or alter, or abrogate, or let the Laws alone as they are, according as the good of the Nation ſhall require, without having their Task preſcribed. They take themſelves for Maſter-Workmen, and who can cut out their Work themſelves, not for bare Journeymen, to make up Work cut out by others. But I would gladly know, what Proteſtant Religion means in the Mouth of his Highneſs. In the Language of the Country where he was Born and Bred, right Proteſtancy ſignifies Presbytery, and he is ſaid to be ſurrounded by Men who ſo underſtand it, whereof ſome perhaps might have a hand in this Declaration. As the Religion, or *Church Eſtabliſhed by Law*, had been eaſily ſaid, if it had been meant; to my thinking the ſuſpicion is vehement, that this free Parliament, with a *Holland*

Trumpet

Trumpet in the Speakers Chair, is to set up Presbytery; at least, I am very sure it must, if that Trumpet sound it; and there is but too much reason to expect it will sound here as it does at home, especially when there is not the least intimation to the contrary. The pretended Invitation of the Spiritual Lords will be well rewarded with a good agreement with their Dissenting Masters, and being covered from Persecution, provided they hold themselves content, and live peaceably. But the comfort is, nothing can better shew their Invitation is but pretended.

To this fully free Parliament *his Highness will refer the inquiry into the Birth of the pretended Prince of Wales*, to Vote him, I suppose, a Prince Prettyman, the Son of Nobody. For we know what the References of Conquerors signifie, and what the freedom of their Arbitrators. But it is time to leave talking, when such things are said, and think of other Weapons than Pens. Would his Highness be content to refer his own Birth? For though there be nothing of suspicion in it, yet the nothing on his side is nearer to something than on the side of the Prince of *Wales*. For one may suspect that he who talks at this rate, was not born of an *English* Mother.

But after all, there wants something still. His Highness designs new Laws; but Acts, barely prepared, have not the perfection of Laws. Suppose the King should prove retty somewhere, and advise upon it? Why, his Highness has found an Expedient. *He will* himself *concur in every thing that may procure the Peace* (witness his War) *and Happiness of the Nation*, that is, just what he pleases. *He will take care that a Parliament shall be called in* Scotland. *He will study to bring* Ireland *into a state that the settlement be observed, and the Protestant and* British *Interest secured.* And *as soon as the state of the Nation will admit*, he *promises to send back his Foreign Forces*; and, in the mean time *invites and requires all Peers, and all Persons whatsoever to come and assist him, against all such as shall endeavour to oppose him.* That is in short, He will be King of *England*. For none pass Bills into Acts by their Concurrence, but Kings. To take care for calling Parliaments; and for the settlement and security of the Kings Dominions, belongs to none but the King; And he who means to send his Forces away, certainly means to stay himself. And that we may not be ignorant in what condition he means to stay, he takes the King upon him by way of Anticipation. For no body can require the assistance of all his Subjects of all sorts, but the King. So many Stories in the Declaration of a Prince, which are the Entertainment of our Coffee-Houses, and which we now perceive from whence they came; so many dismal Idea's of our Misery, who live a great deal more at ease than they do in *Holland*; so much Trouble and so much Charge purely in Charity to our Neighbours, for *no other design than to have a free Parliament Assembled*, founded untowardly, and we could not forbear to suspect some design at bottom, though we had not found it own'd. But, if he had not told us so himself, we should hardly have suspected, that Interest could have drawn the Prince of *Orange* to dethrone the King, unprince his Son, and seize the Crown for himself. But now we understand his Highness we will endeavour his Highness shall understand us, and our Protestant Religion a little better

better than he does. We love our Princes, for all we can be angry, and talk more freely than they dare in other Countreys, and will sooner dye at their Feet, than Strangers shall injure, much less dethrone, them. We love our Country, and we love our Honour, and before *England* shall become the Prey of *Holland*, will take order they shall find nothing in it, but Grass and Trees, no Men for them to use as they did at *Amboina*. We profess a Protestant Religion, which teaches us, not to rise in Arms against our King, by whomsoever we are required, but true Loyalty and Fidelity to him and his lawful Successors, and to defend him against all attempts whatsoever against his Crown, Person, or Dignity, and the World shall see we are no bad Scholars of so good a Mistress. In a word, we know and we Honour *William Henry* Prince of *Orange*, but we know not *William Henry* King of *England* otherwise than for an Enemy.

Animadversions upon the Additional Declarations of his Highness.

THE Premises are so very plain, that his Highness thought it necessary to take notice of them himself. Against the Apprehensions of a Conquest, he alledges the *disproportion of his Forces*, and *the joyning of English with him*. That disproportion is not his Fault, and would have been, tho he had brought *Holland* it self in his Fleet, and all the Men in it. But can he not design a Conquest for all that? We were Conquered by the *Normans*, and bare Twelve Thousand *Suedes* bid fair for the Conquest of *Germany*, as little proportion as *Normandy* had to *England*, or *Sweden* to *Germany*. We can Conquer our selves, tho *Holland* cannot; which if we do, we Conquer for him under whom we Fight. For the General wins the Battel, who ever Fight it. And this of necessity his Highness must design, unless he design to be beaten. For Victoty and Conquest are but two Names for one thing. Neither is he a Man to be at all this ado to make a Conquest, and not make the most of it when he has done; neither can he do otherwise tho he would. For as he has no Right to Act here by Law, he must of necessity Act by Right of Conquest. And we humbly beseech him not to declare us out of common Sense, and into a belief that he is not *capable of intending* what we see he is actually doing.

But Enemies to their Country, of all Men in the World, one would least expect should be magnified for *Integrity*, and *Zeal*, and *constant Fidelity*, and who *cannot joyn in a wicked attempt of Conquest, to make void their own lawful Titles to their Honours, Estates, and Interests*. Must we believe again they cannot joyn in an Attempt in which his Highness himself tells us they do joyn? Nor void their Titles, when they actually did void them the very moment of the first Overt Act, which made it known they thought of that wicked Attempt?

tempt? And then the Fidelity, the Integrity, and Zeal of Treason, is unintelligible Language in *England*. But I have already observed, that his Highness speaks in the Language of a Protestant Religion which is not Established here, and in likelihood never will by a Parliament truly free.

The Kings Concessions are treated as a *seeming Relief*; *pretended Acts of Grace*; *an imperfect Redress, upon which no weight is to be laid, because Solemn Promises have been broken*; *a plain Confession of the Violation set forth in the Declaration, and defective because they may again be taken up*. His Highness takes care that nothing shall be replyed upon breach of Promise, by giving no instance where it was broken. But to my grief here is greater Work in hand. It had been shorter, and not much plainer said, I am resolved at any rate to come, and be King. For as the pretence of the Declaration was, that the King had taken up some things, and the pretence of the Addition, that he has laid them down, 'tis palpable that the Expedition was unalterably resolved, without any care, or thought of the good of *England*, or its Concerns, save only to borrow a pretence which might contribute to the success of the Expedition, and to which *do*, or *undo* was all a case; and that nothing shall satisfie him but laying down the Crown, nor that neither, because it may happen to be taken up again.

And yet his Highness declares again, that *he will refer all to a free lawful Parliament*. Happy we, if he would. If an *English* Parliament were to judge, whether Foreign Force be lawful? Whether it be Integrity, Zeal, and Fidelity to abet it? Whether it can be without a design of Conquest, and Conquest without enslaving this Nation to the Arbitrary Pleasure of the Conqueror? And twenty such things, which must needs enter into the number of the referred *All*. But to talk of referring all to a Parliament, and at the same time refer all to the Sword; To talk of the freedom of a Parliament, which cannot Vote nor Debate, nor so much as make a Motion, but in danger of their Lives, is purely Talk, and not like to ingratiate his Quarrel to a Nation not altogether senseless, as much as his Highness seems to think it is, when we see the King did call a free Parliament, that is, actually did refer all to it, (for calling one is referring all to it, which it thinks fit to take into Consideration) and that his Highness would not let it sit, we need no Declarations to inform us which of the two is truly willing to refer all to a Parliament.

Two Letters, said to be annexed to the Declaration in *Holland*, and addrest to the Seamen and Land Soldiers carry likewise the Name of his Highness. In which they are first Cajolled with the Title of *Friends*, as if they were Men to be Cajolled into a Friendship, with the Enemies of their Prince and Country, and then endeavoured to be debaucht into his Service, by motives the most unsuitable to English Natures that were ever found out, *Danger from Papists*, *Duty to God*, and *Fear of falling into his Hands*. I perceiv'd we were taken for Fools before, must we be taken for Cowards too, Men to be frighted even with the Sound of Danger? His Highness is like to be informed one day, that the English Fear not his Arms, much less the Papists, who tho they were all embodied, are not near so many Soldiers; no tho it were

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leſs by as many Papiſts as are in it. And yet there are more *Holland* than *Engliſh* Papiſts in the Field. Moreover, that they know their Duty to God obliges them to be true to their Prince, and that there is no Honour in Treaſon. Laſtly, that his Men may fear to fall into their Hands, they fear not to fall into his.

It is ſaid beſides, that *Papiſts have Sworn the Ruin of the Proteſtant Religion*, a piece of News which his Highneſs would much oblige the whole Nation to Verifie. Let the wicked Men be but Named, and Convicted, and the next Gallows or Tree would ſave the trouble of Parliaments and References. Laſtly, the Soldiers, that they may not be Inſtruments to defend their Prince, and ſave their Country and themſelves from Slavery, are deſired to believe they are the Inſtruments to introduce Popery. When they are, They will pray His Majeſty to Diſpenſe with their Service. But they find no Popery in Fighting for the King, their Country, and the Laws, againſt a Man who Uſurps the Crown firſt, and then would cajole them to fix it. For beſides, what has been obſerved already, he writes in the Style of a King, *Truſty and Well Beloved*, and joyns the Supporters of *England* to his Arms, in a manner not allowable in Heraldry, even tho the Princeſs Royal were Queen. But where we cannot find good Reaſons, we muſt take up with bad Pretences.

FINIS.